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preface show that his interest is largely philosophical, yet it is plain that he believes philosophy and theology should once more go hand in hand, as in the days of Gregory. The book is well written, and shows adequate acquaintance with the subjects treated. A convenient appendix gives, in tabular view, a number of parallels between the teaching of Gregory and that of other ancient philosophers.—J. WINTHROP PLATNER.

The Growth of Christianity. By Joseph Henry Crooker. (Chicago: Western Unitarian Sunday-School Society, 1897; pp. 241; paper, \$0.30; cloth, \$0.50.) This manual of church history for the use of "the older classes" of the Sunday school is written from the Unitarian, naturalistic point of view. It sweeps over the entire field of the history of the church, necessarily handles every topic in the most cursory manner, is too recondite to attract the youthful mind, and, by its rejection of the supernatural in the religion of Christ, repels the "general reader," who sees vastly more in Christianity than the author has been able to discover.—ERI B. HULBERT.

A Short History of the Italian Waldenses, who have inhabited the valleys of the Cottian Alps from ancient times to the present. By Sophia Bompiani. (New York: H. S. Barnes & Co.; London: Hodder & Stoughton, 1897; pp. 175; cloth, \$1.) The threefold object of this little book is to bring together what can be said for the antiquity of the Waldenses, to portray the persecutions that they endured, and to show the present status of the sect. The Waldenses obstinately reject the theory that Peter Waldo was their founder. They do not claim documentary evidence for an existence previous to his time, but they lay much stress upon "the traditions and conviction of an ancient race fixed for centuries in the same locality, and the rare traces of them found in the writings of their enemies."

The author writes with the zeal of an advocate, but her story cannot fail to awaken interest and sympathy wherever it shall be read.—J. W. MONCRIEF.

Die Reformation als Kulturkampf. Von F. Rahlwes, Pastor an St. Ulrichi in Braunschweig. (Braunschweig: C. A. Schwetschke und Sohn, 1897; pp. 80, 8vo.) This excellent little pamphlet is the elaboration of a lecture. Its thesis is that the great creation of Luther is not the Lutheran church, but the Protestant spirit. The Lutheran

church may pass away, but the Protestant spirit, which underlies our modern life, will live eternally. And what is this spirit? The author defines it as the conviction of the godliness of our present, earthly life. The antique world, he says, published the glory of the sense life; the mediæval world, fleeing sense, sought only the heavenly beatitude; but Protestantism combined these conceptions, by teaching that sense and spirit can be brought into an effective and harmonious relation.—F. SCHWILL.

Manual of Ecclesiastical Architecture. Comprising a Study of its Various Styles, the Chronological Arrangements of its Elements, and its Relation to Christian Worship. By Prof. William Wallace Martin. (Cincinnati: Curts & Jennings; New York: Eaton & Mains, 1897; pp. 429; \$2.) The author writes as an admirer of architecture, rather than a professional architect, or a professional critic. His emotions find frequent expression, and his enthusiasm sometimes leads him to make statements which his cooler judgment can hardly approve, as when he tells us that "the Romanesque and the Gothic churches, in their perfected development, simply adopted the Byzantine construction." But it may be that his ardor, though somewhat excessive, will prove useful in kindling the interest of young readers and thus leading them to pursue the subject further than they otherwise would. The illustrations, of which there are more than five hundred, are, on the whole, well chosen. The chronological lists of the chief church buildings of the world constitute a valuable feature. Another of considerable value is the closing chapter on modern styles, in which a number of American church buildings are described. A better selection might have been made, for but few of those represented are worthy of being imitated, while many of those omitted are among the finest in our country.—FRANKLIN JOHNSON.

De Incarnatione Verbi Dei, together with Three Essays Subsidiary to the Same. By Rev. Alan S. Hawkesworth. With Commendatory Preface by Very Rev. E. A. Hoffman, S.T.D., LL.D., Dean of the General Theological Seminary. (Albany, N. Y.: Riggs Printing and Publishing Co., 1897; \$1.25.) The author's thesis is that the "Incarnation, being the complement of all natural truths and ideals, in nature and in man, and that both individually and racially, must also be and is the vital heart of Christianity." "Incarnation is, then, the supreme mystery; only comparable, even in a measure, to the incomprehensible